

Vol. VII

OCTOBER, 1911

No. 10

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THE KOREA MISSION FIELD

BOOK NUMBER



BIBLE TRANSLATORS.

SEOUL

KOREA

THE KOREA MISSION FIELD

VOL. VII

OCTOBER, 1911

NO. 10

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NOTES AND PERSONALS.

This issue of the FIELD is mainly a "Book" number and has we hope some interesting things to tell about the Bible and Tract Societies, Christian papers, and the books needed or recently prepared for Koreans.

The Annual Meeting of the S. Methodist grand division of the King's Army was held in Wonsan beginning Sept. 18th. Bishop W. B. Murruh came to preside over this Assembly and afterwards visited Seoul and Songdo.

The Annual Meeting of the Northern Presbyterians was held in Pyeng Yang beginning Sept. the 3rd.

During August this mission was reinforced by the return from furlough of the Reverend Mr. Bernheisel and family of Pyeng Yang, Rev. Mr. Smith and family of Fusan, and Rev. Mr. Clark and family of Seoul, and by the arrival of new recruits, Miss Forsythe, Miss Stevens, Dr. and Mrs. Smith and Dr. Bigger.

The Annual Meeting of Korean Presbytery took place in Taiku in September.

The Rev. Mr. Clark has been honored by the degree of D.D. during his absence in America. The Koreans did all in their power to show their love for him and their delight in his return. On Saturday, the 5th of August, a picnic was given for him in the morning at the Queen's tomb, and a reception in the evening at six, and on Tuesday, at four he was tendered still another reception by another company of old friends. The only difficulty in these cases is, to restrain our generous people from too prodigal expense. They all belong to the family of Mary.

Miss Lera Avison, only daughter of Dr. and Mrs. Avison of Seoul, arrived from America in the middle of September. She comes under an appointment by the Board for three years, no work but language to be assigned the first year.

The following persons arrived in Japan on the steamer *Empress of Japan*, Sept. 7th, from America *en route* for Korea.

Dr. and Mrs. W. D. Reynolds and two daughters of Chunju, Korea. Miss Julia Martin of Mokpo, Korea. Rev. and Mrs. A. F. Robb and children of Wonsan, Korea. Rev. and Mrs. A. L. Becker and children of Pyeng Yang, Korea. Miss R. Crabb of Wooster, Ohio, who goes to Kunsan, Korea, where she will be married to Dr. J. B. Patterson of that place. Rev. and Mrs. C. S. Deming and children of Chemulpo, Korea. Heartiest congratulations to Mr. Deming who brings back a home.

Dr. and Mrs. Thornton Mills of Schenectady, New York, whose arrival we noted in a previous issue spent a few days in Seoul in August and then visited Pyeng Yang during the Annual Meeting where they were the guests of Dr. and Mrs. Moffet.

Dr. Thornton Mills had a severe attack of sunstroke in Pyeng Yang from which however he has recovered.

Dr. Anderson has been regularly appointed by the Methodist Mission to serve as a member of the faculty of Severance Medical College in Seoul. Another triumph for union hand in hand work.

The engagement of Mr. W. C. Kerr of Chai Ryang and Miss Kilbourne of E. Orange, New Jersey, was announced at the Presbyt. Annual Meeting in Pyeng Yang.

Dr. G. H. Jones sustained a severe injury in falling down an elevator shaft in New York, breaking both ankles and being much bruised and prostrated.

NOTES FROM THE STATIONS.

CHONG JU.

Rev. F. S. Miller sent the following:—During that July night it rained as tho there was a "lake in the heavens" over Chong Ju. Early in the morning the people began flocking up towards the station compound as they had learned to do in previous floods. Dr. Purviance and Mr. Kagin hastily donned raincoats and threw open the McClung Memorial Building, the new dormitory and a gatchouse, to about two hundred refugees. Perhaps a hundred found refuge in the Christian village below the station.

The river that flows around the town rose till its waters stood five feet above the lower city streets. The levee had given away in one place and was weakening in two others.

The people brought all the belongings they could carry or have carried. To leave them behind meant either water or thieves. They brought boxes and bundles of clothing, matting, bedding, kettles, dishes, chickens, donkeys, horses, dogs, babies, fleas, and various other small belongings some of which they left behind. All were brought onto the compound and shelter was expected for all. After the danger was past they seemed to enjoy the suggestion that they raise ducks instead of chickens in the future so they could leave them at home.

One man packed a big bale of linen on a coolie's carrying rack and told him: "Take it to the Moksa and tell him it is from Choi Sung Sil." It was duly received and stored. They certainly trust us. The McClung Building soon became a sight, dripping men, women, children and dogs, gathered around the firepots full of charcoal, that were furnished. It was not long before there were kettles of rice on the charcoal and bowls of steaming rice were being enjoyed. Lunch and supper were furnished by the Governor. That thoughtful gentleman sent up the next day to thank us for the shelter afforded.

We hope this event will do good in opening the way into many a heart. The next day the Christians took quick advantage of the opportunity, distributing leaflets over the town on: "If you believe you will find salvation, if not condemnation." Pastor Pak preached a good sermon on the day after the flood in which he gave an unusual turn to the text: "He sendeth rain on the just and the unjust," showing how God's general visitations of both kinds may fall equally on the just and the unjust. But as we watched the Christians and those who were not Christians on the day of the flood we were impressed by the different ways in which they received His visitations.

HAIJU.

Dr. Norton sends this note from Haiju:—Perhaps a few items from Haiju will be of interest. We opened our Dispensary the first of last November, since that time we have had, notwithstanding strong competition in the shape of a well established Government Hospital, something over 3,300 patients. About 125 have professed conversion and we have sold about that number of testaments. Altho we have no Hospital, we have had about 60 in-patients whom we have accommodated as best we could. At present we have three grown people and two children in an 8×8 room. The wonder to me is that they will stand it.

We need a new church as badly as we do a new hospital, and the people seem to realize it. Lately a congregation of less than 300 subscribed nearly 1,000 *yen*. After listening to a stirring appeal from Pak Whee Do, a Pyeng Yang school boy, the women brought their rings and other ornaments in lieu of money.

Our girls' primary school has 55 enrolled and the parents are very proud of it. Recently they have spent about 80 *yen*, for seats and desks. Four boys graduate from our school this week. Two of them are planning to go to Pyeng Yang next year, and the other two are as yet undecided but hope to go, either to Pyeng Yang or Seoul. Our school teachers and such others as they can enlist, are now holding a Normal class for the other day school teachers in the district.

SONGJIN.

Miss Rogers writes:—Let me tell a little about a class held about a month ago for our local women, by our Korean pastor, Han Moksa. They met from nine to nine-forty o'clock a.m., for prayer, then studied from ten to about eleven-thirty. In the afternoon at two o'clock again they met for study until about half past three or four. Then at night from eight to nine-thirty o'clock. The study was women of the Old and New Testaments and the women said they never had enjoyed a class more than this one. A half hour of Channi-Kongbu* at night was enjoyed by them all. The results were very gratifying too. On the last night, which was Saturday and therefore a smaller meeting than usual, after a number of testimonies, a practical demonstration of thankfulness on the form of nal-yonbo† was called for. This resulted in a promise of days amounting to about four and one half months of preaching, during the ensuing three months. Many were able only to give one day a month each, others two and one woman promised five days out of each month. As there was a large number who could not give up even one whole day to preaching another offering was called for, this time a "Kito-yonbo." Any who so wished were invited to spend a certain number of days in their homes in special prayer for those who were preaching. This resulted in ten and one half months of days during the following three months. How the words of those who are doing the preaching should be blessed with such a time of prayer as this! I think we are surely reaping some fruits already. New faces among our women from Sunday to Sunday and we are slowly but surely encroaching upon the men's side of the church, which means an addition soon to our building. Thanks and Glory be to the hearer and answerer of prayer.

We went down to Sanchon, last week, Mrs. Grierson and I, to the first graduation exercises of the girls' school there. We left here at eight o'clock a.m., crossed the high pass of the Machilyong, and arrived at our destination at about half past ten p.m. in a pouring rain and the night pitch dark. The exercises began at two o'clock and the girls looked very nice in their white chokeries and black skirts. The women's side of the church had been carpeted with rugs of various sizes and descriptions and a large table erected in the centre of the church on which were the diplomas, and certificates, and prizes contributed by

* Singing.

† Promising days of evangelistic work.

friends of the school. These consisted of rolls of white paper, slates, pencils, lead pencils and pens, and some special book-prizes for the graduates, who numbered three. The exercises were opened by Han Moksa with singing, reading and prayer, followed by a hymn sung by the girls. Then came speeches and much good advice to the school girls, after which a graduation song was sung by those who received diplomas and certificates. After another prayer the diplomas and certificates were awarded, also the prizes which were very numerous, I think each child among the thirty-eight enrolled received at least a roll of about five or six sheets of paper. Then the feast was announced, and one suggested, that as the girls' school was not large and the guests were many, that the women sit quietly in the church until the men should have an opportunity of first partaking of the feast. This was agreed to, but we foreign ladies as special guests were urged to go at once to the school, where we were given a room to ourselves and treated to Korean bread, omelet of various kinds and cooks. We did our best to partake of these delicacies and very much appreciated the kindness of heart which was back of the offering. We left on Friday morning at five o'clock a.m. for our ride of 100 *li*, and arrived home at six p.m. a little stiff but none the worse for our short (in time) journey.

We are having our summer "Helpers' class" for men just now, which has brought many workers in from far and near.

All in our station are well and we are rejoicing in the appointment of a new missionary to join our forces in the fall and to work with those who came last winter and spring to take up work in the northern part of our field and Kando.

SYEN CHYUN.

Mrs. McCune writes :—Lest you might think that the September issue was the expiring breath of Syen Chyun, I want to tell you about the opening of schools, during the past week. With true Korean deliberation we had formal openings all week long. On Tuesday the Lower Schools for Boys and for Girls took the platform and on Saturday the Hugh O'Neill, Jr. Academy had a turn. The intervening days were spent in straightening out rolls and schedules for the lower schools and giving condition and entrance examinations to Academy boys. It seems as tho we had just closed the past year and this week it has seemed so natural to see the campus alive with boys that we can not realize that there has been any vacation. We are opening early so that we may conform to the Government plan of the three yearly terms and also so that the school may be running smoothly when we leave for Annual Meeting. The lower school for girls has an enrollment of 105. Thirty-five of these are in the first grade so we plan to relieve the congestion in the present school rooms by taking this grade across the church yard to the sarang in the gate house and put them under the care of a different teacher. The teachers in the school are all graduates of our Girls' Acade-

my and the year starts out in good form. When these little tots are eliminated the building set aside for girls' school will be comfortably full and we hope for good work. The lower grades are such little people that we need a kindergarten or at least some kindergarten methods.

The Boys' Lower School has an enrollment of 225. Despite the building bought by the churches during the summer the boys have to study in three different places. They are quite an orderly set of little gentlemen. Now that school has been in session a week they are all clean, for every day they line up, and visit the swimming pool, our "Coney Island." The teachers here are also graduates of the Mission Academy or present students. It has proven that students can teach very acceptably and of course the expense of such teaching is less than regularly employed teachers.

The Hugh O'Neill, Jr. Academy opens with 162 students in good and regular standing with a few more on the bench waiting results of trial examinations. *A map used on opening day showed every graduate of the Institution located at work some where in Korea.* They are scattered over the country, all but the ten who have or are matriculating as College students, actively at work in schools or churches. Our buildings from which the new has scarcely been worn are beginning to be too small. The chapel room is crowded and the dormitory is full to overflowing. The new boys are graduates of lower schools all over our province. When one boy was being advised by his pastor to return home and attend an Academy in the country near his home, he brought forth various arguments to gain the necessary pastoral letter to admit him to the Academy here. His final appeal was that his mother was a heathen and if he remained at home she would want to marry him at once to a heathen girl. Being below age where the church rules allow marriage this would be a serious matter for "*you know, pastor, if I marry now and marry a heathen you will have to discipline me.*" No pastor could resist such an appeal so the small boy is the youngest and smallest of the incoming class.

We are trying a new departure in connection with our women's Sunday-schools. A distressing number of the women cannot read so they have been invited to remain a little at the close of the school session and their better taught sisters linger to help them learn to read the Bible and Hymn Book. The Ten Commandments make good exercise in reading and at the same time will lead to better lives. One Sunday recently the two women's Sunday-schools reported over 150 women lingering for an half hour's instruction in reading. We hope the time will come when the woman who cannot read will be the rare exception in our schools.

PYENGYANG.

Dr. Wells kindly sends the following :—Among the many interesting station events that of the laying of the corner stone of the new College

Building, being erected by the Pres. Mission for the Union College, is noticeable. It was done on July 11th in a driving rain which was not regarded, and augurs that the progress of the school will proceed despite obstacles.

The visit of Mr. Campbell White, and the very helpful conferences, was noteworthy.

Government Certificates to practice medicine were issued to four former students of the Caroline A. Ladd Hospital and much appreciated by those who received them.

Figures from the statistical report of this station of Pyengyang for the past year—just in—are the best ever and stimulating in every way. A glorious work is going on as the following indicate.

Of a total of 12,575 baptized, this for the Presby. Mission Station only, 2,417 were baptized last year which is the largest for one year ever reported from this station.

There are 31 organized churches and 210 groups.

42 churches were built last year.

There are 7,037 catechumens and 3,854 were received last year showing its a-moving number and that most qualify for baptism.

The average attendance in the churches and groups is 22,817.

The total contributions were \$29,524 U.S. currency.

When the figures for all Korea, from all the Missions, come in we shall see wonders, for the above is for only one station of one Mission.

The visit of Dr. G. M. Wells, a ruling elder of the First Preby. Church at Portland, Oregon, and his daughter, Mrs. West to Korea to visit his son Dr. J. H. Wells is a very interesting event. Dr. Wells, Sr. remained a couple of months but Mrs. West with her four children plan to stay several months.

The Koreans are holding special prayer services meeting daily at 5 a.m. July.

During the week of prayer by the missionaries Rev. Mr. Sherwood Eddy of India and Sec'y for Asia Y.M.C.A. led the meetings for some days, his services being much appreciated and very helpful.

Rev. Mr. J. A. Adams of Taiku, gave some valuable assistance to the work in his help in the class for trained helpers. Emergencies prevented some assigned doing their work and he kindly took double work and helped out.

SCRIPTURE DISTRIBUTION.

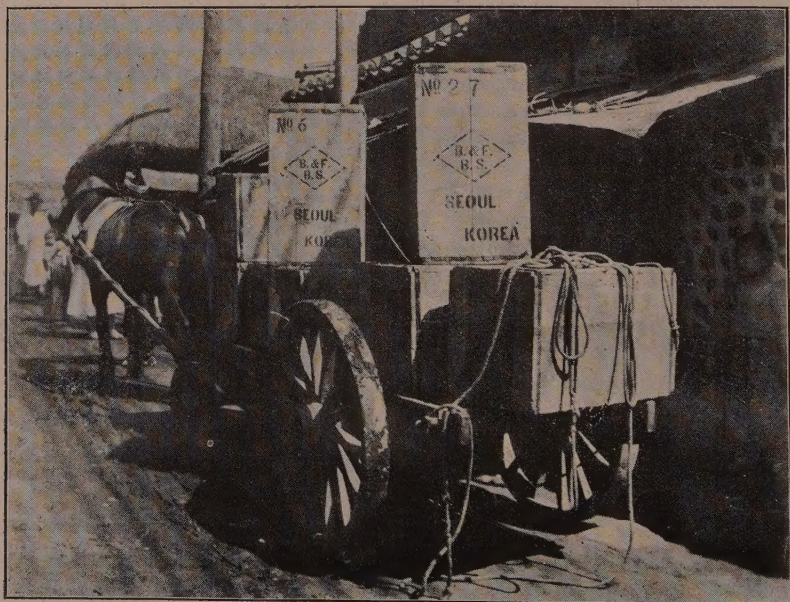
BY MR. HUGH MILLER.

When the Scriptures reach the Bible House, Seoul, from the printer, the work of circulation begins. There are four methods by which we

distribute the Scriptures: first through missionaries; second through depots; third by colporteurs; and fourth by Bible women. And I wish to say a word on each of these mediums.

The first method is through missionaries. As a rule every missionary has a stock of Scriptures in his study or bookroom which he sells or gives away to inquirers who may come in. In the earlier days the foreigners' houses were daily visited by Koreans who were anxious to know the habits of the people who had come to live among them. These visits offered good opportunities for preaching, and hundreds, yea thousands, have heard the Story in this way, and in many instances the seed thus sown has borne fruit. A caller on a missionary in a new station was presented with a copy of Matthew's Gospel. The man went to his home in the mountains and was forgotten by the missionary. Eight years later the missionary was asked by a colporteur to visit a Christian far away in the mountains. There he learned that the Gospel he had given the Korean had, after lying on the rafters, forgotten, for several winters, been taken down and read and reread until the Light dawned upon the Korean, and he became a child of God. With tears in his eyes, he showed the smoke-stained book to the missionary, who begged it from him, and it is now in the Bible House in London.

The second method is through book rooms or depots. With the co-operation of missionaries we opened in the capital, and towns of importance, shops for the sale of the Scriptures. These shops had a room adjoining where the books could be read and questions asked, and these



Scriptures Arriving at Bible House.

places became preaching chapels and inquiry rooms. More than one missionary has written of the work of these rooms and of the load of indebtedness owed to the Society for providing them and their keepers. Now that the Christian work is growing, Christian men are opening shops, and in many cases taking over these depots and adding stocks of Christian literature, including school books.

The third method is by colporteurs. We believe, because experience has proved it, that in as far as it is possible it is best to accompany the printed word by the living voice. Last year we employed the equivalent of a hundred and seven men working fifty two weeks who circulated over ninety-five thousand volumes. All of these men are employed under missionaries of the various Missions. Consecrated and zealous and physically strong they must be or they would not stand the work a month. These pioneers, or as one missionary designated them, "the sharp shooters on the advance line," are obliged to travel in all kinds of weather with the books in packs on their backs, except in a few cases where donkeys have been provided. They eat badly cooked food; sleep in vermin infested and unventilated inns, with rough and undesirable guests. And please remember that all the guests in an inn occupy the same room. On the road and in the inn they are always exposed to the scoff, the sneer, and ridicule of the thoughtless and bad. These things do not discourage them. They go from lonely village to lonely mountain hamlet, and as they go they try to sell the Scriptures and always warn and encourage those who have lost themselves in the wilderness of life.

A favorite plan to reach the people with the colporteur is to visit the markets where large crowds of people gather from all parts of the county every five days. He arrives early at the market town, secures a stand where he spreads out his books, and by singing hymns and preaching, the people are attracted to him and often purchase his gospels, which he sells for two *sen* (one cent, or one-half penny). The colporteur generally leaves the market ground early in the afternoon before many are intoxicated, for in Korea as elsewhere, the intoxicated are always ready to ridicule the colporteur and preacher of righteousness. If he is to stay in the town over night and there are no Christians in the place, the colporteur selects a quiet inn and sits ready to teach and discuss Christianity with those who may come either from interest or curiosity. Frequently the colporteur soon sees some results of his labors. One man in ten days had five conversions; another in one year, saw converts forming themselves into little churches on twelve islands on which he travelled. Another colporteur, a man in whom the Superintendent had every confidence, travelled his district for four years without seeing a single result.

From the beginning of missionary work in Korea the colporteur has been the pioneer and to this day the colporteur is the forerunner of the missionary. He sows the seed and the missionary reaps the harvest. One missionary wrote that 70% of the growth of his churches was due to Bible Society colporteurs. Another writes: "We do not see how our church could have been established among the people had it not

been for the work of these colporteurs furnished up by the Bible Society."

Our fourth method of circulating Scriptures is by Bible women. These women are usually employed under a lady missionary who directs their work. They visit women in the seclusion of their homes which even in this day of reform but few of the high class women leave. And to these the Bible women are sent with a message of hope, joy, and peace. Her work is to read the Scriptures to the women, to urge them to secure copies and read them for themselves, and where a woman cannot read, as is often the case, she gladly teaches them, either alone or in a class formed of the women of the village.

The Bible woman, always an elderly lady, is highly respected and looked up to as a teacher. She is called in to settle difficulties over children and daughters-in-law; she is asked to pray with the sick and bereaved, and to plead with the wayward, and frequently is called upon to exorcise some spirit which has taken possession of the house or one of its inmates. Or she may be asked to take the initiative in burning the household gods or fetishes when the family have decided to become Christians. And some of the Bible women read to the sick in the dispensaries and the hospitals.

Thus the Bible Society tries to sow beside all waters by making it possible for the missionary to keep a stock of Scriptures on hand which is delivered in his study free of all charges, and which he pays for when the books are sold, after deducting a discount to cover any losses or for



Scriptures Leaving Bible House.

what he felt wise to give away; by providing depots and depot keepers to distribute Scriptures from the larger centers; by providing colporteurs to go out into the by-ways and high ways, to visit the markets, the villages, the lonely mountain hamlet, the railway stations, the harbors, the islands of the seas; and by supporting Bible women who carry the message of salvation to the secluded inmates of the inner rooms of the Korean homes.

CHRISTIAN NEWSPAPERS IN THE VERNACULAR.

BY REV. MR. CRAM, S. M.E.

The publication of a church paper in the Korean vernacular is fraught with many difficulties. We have fallen heir to the many problems of the newspaper fraternity and we also believe that we have made some new discoveries in the field of newspaper difficulties.

Nevertheless these are not hindrances but simply the friction of progress. We take their existence as a matter of course, and their solution or failure of solution as a credit or debit on the profit and loss page of the ledger of experience. In other words the Christian newspaper is a necessity to the development of high ideals and high spiritual standards in the Korean Christian Church and regardless of problematic conditions the Christian newspaper must and will be made a success.

During the past few years several attempts have been made to establish a weekly church paper but for various reasons the efforts resulted in failure. The failure might be attributed to the lack of a "newspaper conscience" on the part of some and because of poverty, on the part of others, for the church has suffered much from poverty. However the period of failure has passed. We have now two weekly church papers. The *Christian News*, the organ of the Presbyterian Church and the *Christian Advocate*, the organ of the Methodist Church. These papers are well established and are being well received by the church in general. The number of subscribers is not large compared with the membership of the respective churches, but I am safe in saying that the subscribers are representative of the whole church. There are only a few communities in the whole country, where the church is well organized, into which the papers do not go. Before we can have a larger circulation we must get the question of "a church paper in every home" to be the ideal. In some communities, the idea holds, that if the class leader is a subscriber that is sufficient, for after he has read his paper it can be passed along. The ethics of such a practice has not fully dawned upon the average Korean Christian. In fact in a country where a semblance of the spirit of communism, largely permeates the daily life, including instruments and methods of work, it is hard sometimes, to impress the lesson of personal responsibility.

That a church paper is valuable in giving inspiration for greater

devotion and spiritual development is a matter of universal knowledge, but that it is of especial value to the Korean church at the present time may not be generally known. It is of especial value because, first, we are in the beginning of a new era in the development of the spiritual life of the Korean church. Every agency which has been of use in our home lands in bringing the church to a greater appreciation of the Christian calling and to more developed lines of progress are now being put into operation in this interesting mission field. Advanced Christian education; industrial education; medical education; Bible schools; theological seminaries; the making of a Christian literature are some of the many agencies at work for the development and permanent establishment of the Christian ideal. The church paper is the medium through which the work and aim of such agencies are being brought to the attention of our Christian constituency.

Another value of the church paper to the Korean church is evident in that it is quite a factor in inculcating social and economic principles. While the great stress is always put on the spiritual phases of the gospel, for it is to this one fact alone that the success of missions in Korea is attributed, yet in calling attention to the gospel of cleanliness; of parental responsibility, of thrift, of the sanctity of labor and kindred sub-topics of the Christian system the results are indeed gratifying.

Again the church paper is of especial value at this time to the church because it promotes a kindly interest in the well-being of its fellows. The membership is inspired by the successes in a neighboring province. The news of success begets success. The news of disaster or failure begets sympathy and a spirit of prayer. The news of famine or flood begets self-sacrifice and the spirit of liberality. Recently in one of our Korean papers, the statement was made that in a certain district near Pyeng Yang a sore famine was among the people. Contributions were called for. Doubts were entertained as to the results. We were surprised, women gave wedding rings, Christians in districts suffering from partial famine gave from the abundance of their poverty. The fact is we are not able to call a halt to the contributions though the severity of the famine has passed. While in America the *Christian Herald* and other papers have been enlisted in the noble work of collecting funds for the famine sufferers in China, the Koreans, at the suggestion of one of their church papers have been trying to take care of a small famine of their own. The church paper indicated a line of action the people followed. Truly the spiritual and educational value of the church paper to the Korean Christians cannot be calculated. We covet the prayers of the Christian church the world over for the Korean church papers.

BOOKS RECENTLY PUBLISHED.

Two leaflets in English have recently come to hand prepared by Dr. Rosetta Sherwood Hall. One of these is a brief memoir of Mr. Nathan

L. Rockwell of the Methodist Mission, who died last winter in Hajju, and the other is "The Story of Mrs. Esther Kim Pak, M.D., Korea's First Woman Doctor." The latter would perhaps more correctly have been called "Korea's First Native Woman Doctor."

The life of Mr. Rockwell is published by the Board of Foreign Missions of the M.E. Church, 150 Fifth Avenue, New York, and the story of Dr. Pak by the Woman's Foreign Missionary Society of the M.E. Church, 39 Broomfield St., Boston, Mass. Both of these booklets are full of interest to those who care for missions and the history of the church in Korea.

We cannot help quoting a paragraph from the life of Dr. Pak, since it so well expresses the true genius of Korean Christianity. When asked to go to Pyeng Yang at a time when severe persecution threatened, she said, "I will go wherever Lord open door for me. If he open door in Pyeng Yang I will go. I give my body and soul and heart to the Lord. My body and my heart and my soul are the Lord's things, but I want to work for Jesus most of all."

Such is the character of the Christ-like devotion that is making Korea a Christian land, and tho they fall daily in the struggle, that spirit will go on bearing fruit in thousands of saved souls.

"They climb like corals grave by grave
But pave a path that's sunward."

DR. GALE'S DICTIONARY.

The welcome arrival of this language help has been already noted in our previous issue but it was received too late for comment. It has been very much enlarged and this with the change in the order of letters used, must have entailed very heavy labor. It will be a great addition to the libraries of language students, especially to the increasingly large class of Koreans who are studying English. The order of letters used, given at the foot of each page will simplify the finding of words greatly, but nevertheless it seems as tho it might have been almost better to have kept the old established order, inasmuch as it would be easier for Koreans who will so largely study it. The paper and print are quite generally criticised as too poor and too small, but aside from this there are few among us fitted to pass on the merits of this work, at short notice, certainly not the writer, and time and use will prove its full value as it does all our work, but we can all be grateful for the service done all the missions by our brother in this splendid book, and heartily thank him for it. This book is for sale at the Korean Religious Tract Society.

An outline for a method of independent Bible study prepared by Dr. White has been translated and placed in the hands of the Tract Society for publication. It is very brief, a mere leaflet in English, but

clear and full of invaluable suggestions and hints, just the thing needed to stimulate and guide home study for those who cannot go to classes and institutes, or to lead teachers and workers along right lines. Before this issue reaches our readers, it will be on the shelves of the Tract Society ready for the public. It is called in English "A Plan for the Study of the Bible by Chapters" 성경을훈당식공부하는법, K.R.T.S.

A catechism on the Creed, for new communicants has just been received from the press. This has been prepared with great care so that the most ignorant and dull even of the old country women can understand. It is printed in two sizes of type, the questions and answers considered most vital and pressing in the larger, those more explanatory in the smaller print.

This was prepared at first by one of the missionaries simply for the women under her personal care, to be used after examination by the session but before baptism. It is not desirable that applicants should come with cut and dried answers to the session, yet it is exceedingly necessary that they be carefully and speedily instructed in the fundamentals of our faith. We have heard several complaints that catechumen classes are not well attended, but this catechism was prepared with a view of holding a daily class for the week before baptism is to be administered for all candidates, and without a good excuse for non attendance, refusing baptism to those who neglect it.

The Creed, Ten Commandments and Lord's prayer are, we believe, commonly left to some Bible woman to teach at the annual classes, but we submit that these great foundation truths of our faith should not be left to them without some such help as the above. Satan is trying in various ways to unsettle and disturb the faith of our church in Korea, and we believe that nothing is more important than extreme care in teaching new believers the fundamentals.

THE THREEFOLD SECRET OF THE HOLY SPIRIT.

This has just been translated and will soon be ready for the public if it is not already in your hands when this issue appears. It is one of the most helpful and inspiring of all the books on higher life. The terms "Higher life," "Holiness," "Sanctification," have all been used in a way, often with a meaning, which some of us deprecate; sometimes assumed by those whose conduct does not tally with profession, so that every one of these expressions has come to be looked upon with more or less suspicion by many people. Nevertheless our Lord's Word teaches these very things, and in every true Christian heart is an untold yearning for the real fulfilment of the hope set before us in the gospel, "that we may know the riches of the glory of His inheritance in the saints and the exceeding greatness of his power to reward us who believe."

Since English and Americans, hundreds perhaps thousands, have found so much help in this book we hope it will prove equally useful to Koreans.

The well-known author is Rev. James H. McConkey.

K. R. T. S.

"The Religions of Eastern Asia"* is a series of lectures delivered as the fourth in the course, of the Deems lectureship before New York University, by H. G. Underwood. It is "a study of the religions and practices of the peoples of China, Japan and Korea in order to ascertain what conception of God they hold" and then to compare those Eastern ideas with the Christian doctrine concerning Deity.

These lectures deal severally with Taoism, Shintoism, Shamanism, Confucianism and Buddhism, while the sixth and last compares them all with Theism of the Old and New Testaments showing clearly, first, that all the evidence we have goes to prove that the earliest religion of all these peoples, was a monotheism, and that the universal tendency of all peoples in religion—without a revelation and divine assistance—is downward and not upward. They show also the immense gulf between the best of these Oriental beliefs and the Heaven sent truth, and lastly, the points of contact between these teachings and Christianity; and how the latter is fitted to satisfy the needs of all peoples. The author has been criticised for making such large use of the foreign scholarship of Japan and China instead of original research; but these criticisms have not been made by those living in the east, who know that a lifetime of study could hardly comprehend more than the work of one such student as Aston, or Legge or Giles. Mr. Underwood's statements are the more reliable, that they rest on the basis of the wide reputation and brilliant scholarship, of the greatest and most honored students of Oriental literature in China and Japan, who each gave a lifetime to his one particular subject. The author gathers the rich fruits of research of all these men and shows us what they teach. To those who have to meet inquiries as to the character, power and fitness of our faith in comparison with those of Oriental lands, this book should be a useful help.

Published by the MacMillan Co., New York.

THE NEW TRACT HOUSE.

By MR. GERALD BONWICK.

The New Tract House consists of a suite of six fine airy offices on two floors which will be used for administration clerical and translation purposes. At the rear there is a commodious "godown" which is already staked with over 30,000 *yen's* worth of books ready to despatch to all parts of the country. The Society is to be congratulated upon

* English.

having secured a valuable aid to their work in so commanding a position in Seoul. With regard to the present financial position of the society, at the end of May, 1911, the assets exceeded the liabilities by 5,287.73* *yen* including a cash balance of 1,992.30 *yen*. Tho the Tract House is complete the special building fund is not in a position to make the final payment of 500 *yen* to the contractor nor is it possible to furnish several of the rooms owing to the lack of money tho they are urgently needed for translation and proof reading purposes. It is generally hoped that friends will soon come forward with at least 1,000 *yen* to equip these central and commodious offices.



Korean Religious Tract Society.†

“SO SHALL MY WORD BE.”

Each year in the History of Missions in Korea there has been some outstanding feature of the work that has signified specific advance and called for special praise. This year is by no means an exception. Last year we might aptly call “The Million Movement Year”; this year we venture to term “The Tract Society Year.”

This “holy” organisation has seen greater advance, encouragement and success this year than in any previous 12 months. Firstly the securing of a missionary manager—supported by the British and American Tract Societies—giving his whole time to the work, and secondly the

* 1 *yen* is one half a dollar of U.S. currency.

† New Bible Society building is seen in course of erection at one side.

building and occupation of fine new premises on the main thoroughfare of the capital, these two facts mark off the beginning of a new epoch in the history of the Society.

It is now 21 years since the Korean Religious Tract Society was formed, and certainly it is fitting in this year of "Coming of Age," for it to enter upon its inheritance. During these years its work has been woven into the fabric of Missions in Korea. God has undoubtedly blessed the work from the first publication of two simple leaflets until the Society has become one of the most potent agencies in evangelistic work in the peninsula.

Mention here too should be made of the men and women, some of whom are now in Glory, who have done noble service from the first in its ranks. Messrs. Appenzeller, Baird, Tate, Jones, and Underwood were the first officers and we note that Mr. and Mrs. Gifford and Mr. Junkin's names were on the list of those serving on the Committees. These three latter are now with their Lord, while others who, on the founding of the Society offered their services, are still to be found directing its affairs.

It would be far more fitting for one of these to tell the story of conquest, and lead us up through the long years of difficulty and disappointment, relating how they overcame the Philistines of finance and fear, how the literary citadels were captured and with what joy they hailed the Promised Land. On the walls of the New Tract House they might truly inscribe—"Hitherto hath the Lord Helped Us."

From the earliest the Society has had an uphill fight. Much of its support in the first years was mainly dependent on the generosity of the men and women on the field, and it is to their praise that at a time of great difficulty they came forward and pledged between five and six thousand *yen* as the foundation of a building fund. Other friends in America and Great Britain have given generously to the work, but especial mention must be made of the two great Tract Societies in New York and London who by free grant and special donation have given the needful impetus to the work, as well as made the support of a manager possible.

As an auxiliary to the work of the missionaries in Korea the Society's efforts have been invaluable. Educational and evangelistic progress has been greatly assisted by the publication of the Society's literature. While growing in numbers the publications of the Tract House have been improving in quality, and so coming into closer grip with the native mind and taste. It has taken long and patient study on the part of the translators, not only of the language, but of the people, their habits of thought, their manners, customs, history and circumstances to produce influencing and acceptable literature. The best proof that the Society has been successful in its efforts is the growing favourable reception of its literature by the Koreans, and the increasing output of its publications year by year. Tracts, Booklets, Calendars, Magazines, Newspapers, Sunday-school Lessons, Pictorial Scripture Scenes as well as Educational Works have found a ready sale among all classes. Every corner of Korea has been reached. You can find its tracts plastered on

the ceilings of cottages in far away Kando, the inns of Chemulpo on the West have their door posts decorated with its posters, the Fusan hospital uses its tracts, wrapping them up with every bottle of medicine and Wonsan on the East has sent its preachers and workers along the coast with its leaflets into every fishing village so that each fisher boat may have the message of Eternal Light on board. Chinese, Japanese and Koreans alike are provided for in this storehouse of good things. In all kinds of places from the palace to the peasant's hut, and by people in all circumstances from the Prince to the pauper are these Messages of Life read and enjoyed, and we know them to have been the means of leading both magistrate and prisoner to trust in the Saviour of mankind.

Surely this is a blessed agency, raised up and sustained by God Almighty for the saving of the sinner, the awakening of the dormant, the up-building of the Native Church, and the instruction of the nation in righteousness. In the Society's report for 1900 we read "In the Tract Society we have a very powerful instrument of regeneration. Given the Spirit of God, there is no reason why Christian literature should not be the solvent for the greater number of Korea's difficulties." Surely this is truer to-day than ever. We are compelled to think that this is the day of opportunity in Korea, and the object of this article is to stir up interest—further interest—both on the field and at home in this splendid investment for consecrated prayers and purses. This Society is the "Grindstone" upon which the harvesting sickles are sharpened. It is used every day. Its wheel endlessly turns, and welcomes whatever denominational scythe that comes, sending the reaper back into his field with a more powerful instrument and a heartier and more hopeful song.

Now as to the character of the Society's work it is firstly essentially Religious. Its aim is to spread the knowledge of God and His Son, Jesus Christ, throughout the whole land, publications that will help the people to know Christ as Saviour and Lord; help them to obtain a clean heart, a healthy mind, a high ambition, a happy home, sanitary surroundings, and a peaceful national life. In other words, help Korea to seek the Kingdom of God and His Righteousness, for them all other things will be added.

Secondly, it is educative. Its publications cover all subjects connected with simple and higher education. Its books are used in Christian schools all over the country. These books have not only the very careful scrutiny of the Examining Committee, but they also carry the approval of the Government. Beside text-books there is also a variety of story, history, biographical literature, which must grow more popular as the nation progresses,

Thirdly, its work is illustrative. Believing the eye to be a great transmitter, the books of the Society portray the life and doings of the outside world. In this department a great service could be rendered by generous friends or firms at home if they would send out blocks, woodcuts, or other means by which the various publications of the Tract House could be interestingly illustrated. We know the value of this at

home and the same is true in these Eastern lands. The Korean loves a sight-see. Pictures attract him, and now that the nation is awakening it is for us to meet these opening eyes with the purest and most instructive suggestions. Illustrated pictures on the stories of the Bible would be popular everywhere. Already some have been received and distributed. Through the eye and the illustrated page the minds of the people so long confined in mediæval darkness are being illuminated, and knowledge is taking the place of ignorance, superstition is giving place to faith, and peace and hope are banishing fear and folly.

God is using the Society mightily in the preaching of the page. The future of the work depends largely on the servants of the King. What the Tract House needs can be summed up briefly; its members on the field to give it their personal support, use their pens and their knowledge on its behalf, and secondly, friends at home to give as God has prospered them for the maintenance and development of the business of the Society.

F. G. V.

BOOKS MOST NEEDED.

We have been asked to state our opinion of what books are most needed at present by the Korean Church, but where there is as yet so little it is difficult to know how even to begin to tell our wants.

Helps to Bible study of course come first both in value in the eyes of the Korean and in real fact. The right kind are a crying necessity and among them we would mention first the clear, simple yet far reaching outlines of Dr. Wilbert White, and also those of Campbell Morgan. There are some commentators whose pages we never read without thinking of the commendation of the old Scotch woman to whom one had been given, "It a grand boock and the Bible explains it finely."

We are not aware that any Bible Dictionary or Concordance has yet been undertaken, but such would be simply priceless especially as we have no reference Bibles as yet, tho Mr. Thomas kindly presented us with a beautiful Testament containing references, published by his mission which is a long step forward.

Helps for the Old Testament and Psalms now that this important part of the Bible is out are greatly needed. The women at least can understand very little of the Prophecies in particular, yet here lie some of the richest treasures of the word.

Doctrinal helps that shall not suggest the thousand and one vagaries and doubts of sceptics and heretics, to those who never yet heard but may any day hear them, are among the books most needed of all.

A foreigner said to a Korean recently, "Jesus Christ was only a man, this is the belief of the President of the United States," and the poor fellow came to his missionary in great distress having heard for the first time that any one doubted this corner-stone fact of faith. This sort of thing they will hear of course more and more as they learn English, and

all that can be done to prepare *without unsettling* them should be done with great care and wisdom, and the sooner the better.

Biographies of Christian heroes and martyrs would be of immense help and profit especially as they have almost no good stories of any sort, and along this line, picture stories for children would take with old and young everywhere. Along the line of instruction in training the family, of simple health hints, and sanitation, of directions about the preparation and care of food, a few good and simple manuals have already been prepared, but this kind of literature might well be multiplied and should be more widely advertised, the need of it is appalling. After all is said however, there is no book like the Bible suited to all sorts of needs, and we are jealous as we see other books multiplied, dividing with it the exclusive attention of the church.

We foreigners have far more books than are good for us, or than we know how to digest, and I opine we should be loftier minded, happier, and wiser if we turned our backs on much of our ordinary reading and pondered only that matchless book which reveals some new beauty to the sincere student whenever it is opened. The depths of its wisdom have never been sounded, the height of its sublime poetry reach the throne of God. And far far distant be the day, when our Korean Christians shall be gradually led to neglect that book, for any devotional books, no matter how beautiful or orthodox. One goes back to the Bible from all these with a long breath of relief, how much more forcibly, simply and beautifully it says all and more than all they all say, and with what authority



Laying Corner-stone of Bible House.

and winning grace ! One often tires of the best of these books, there is a sameness about them, you know what they will say next pretty well, but who can tell what pearl of delight, what keen rebuke, what heartening spur, he is to find in an old passage he has read a thousand times before in the great Book !

More Bibles ! Let us have them in more attractive forms, better type, with references, let us push the sale and study everywhere with untiring vigor, before the Korean market is flooded with the poor stuff that wearies us, before our young people have learned English, and are heedlessly swallowing our poison. Speed trains and steamers, you are carrying what is above the price of Rubies ! Hurry oxcarriage and ponies with your precious loads ! Toil forward colporteurs and Bible women ! And you missionaries, pray while you set them all in motion, and know your one greatest work, is sowing the land broadcast with this Book of books.

MANUFACTURING KOREAN SCRIPTURES.

It is a rule of the British and Foreign Bible Society to have the Scriptures printed in the country where they are to be used if this is possible. Korea was one of the countries in which it could not be done. Although the movable type was used in Korea fifty years before it was known in Europe, it had fallen into disuse long before the arrival of missionaries, which made the printing press a necessity. What little printing Korea required was done by engraving the necessary characters on boards the size of the desired page. The book maker brushed this over with Indian ink, laid sheets of paper on it, and by hand pressure made the imprint. This of course was too slow a work to be used in the printing required for the awakening of the "Hermit Nation." Very soon after the pioneer missionaries landed in Korea they made arrangements with the Japanese printers to make Korean type for the printing of Korean books. This was no easy matter for although Korea has an alphabet consisting of twenty five letters it is possible to form these into over 1,300 combinations. The compositor of English has a font containing twenty six characters to make up his page. But the compositor who sets up Korean has a font of over thirteen hundred characters with which to work. This makes Korean composition very difficult, but the Japanese compositors are very clever and although they do not know the name of a single character, they often set up page after page without a mistake. It is said that it is a compositor's work to follow his "copy" even if it goes out at the window, and few compositors come nearer this ideal than the Japanese. Once the page is set up and the proof carefully read, the process is English—papier-mâché matrices or moulds are made and from these stereoplates are cast and printed, on American presses, many of them the latest models, and run by power from electric motors.

The folding of the printed sheets is done by Japanese girls who sit on the floor and nervously fold from seven o'clock in the morning until six o'clock at night. An average worker will turn out from three to four thousand sheets a day. For this day's work they receive from 20 to 40 *sen*.

The binding in the better styles is such as is used in England and America, which we designate "Foreign Bindings." The popular binding in Korea for the the New Testament and such books is what we call the "Native Style." For this binding the sheets are brought together and with the sheet covers are fastened by a twine passed through from cover to cover in four or five places. This binding is best suited to Korean usage, for besides being easily rebound, it is admirably adapted for use on the heated Korean floor, which plays havoc with bindings in which glue has been used. The Gospels and Old Testament portions which are bound separately are stitched by American machines.

BIBLE TRANSLATING.

By H. G. UNDERWOOD.

From the first arrival of missionaries in this country the need for speedy translation of the Scriptures was apparent and, while they desired to learn the language in order to talk directly with the people, a greater inducement in the minds of everyone was to put God's Word in the vernacular.

The difficulty of the undertaking was apparent in the fact that the thing which must be done was to put the entire concept of the Word yet nothing more, into the tongue of the people. We could not make it literal, but our obligation was to put the idiom of the original into the corresponding idiom of the Korean. Much as we dreaded making mistakes the importance of this work so urged us on that within a year of our landing we were attempting individual versions and early in '86 Rev. H. G. Appenzeller united with the writer in a translation of Mark's gospel which was finished before the end of that year and was printed by the National Bible Society of Scotland representing themselves and the British and Foreign Bible Society in the spring of '87.

Immediately on the return of the writer from Japan, on this errand, under the advice of Dr. J. C. Hepburn the missionaries organized the Permanent Bible Executive Committee of Korea, which undertook the oversight of the translating and publication of the Scriptures. This committee was representative of the various missionary bodies in Korea, including, of course, the Bible Societies, and with the necessary changes that the increased size of the missions has entailed in the present Bible Committee.

At first Mr. Appenzeller's mission was unable to release him for translating and Dr. Scranton and I began the work on the New Testament. Changes in the personnel of the Translating Committee took place from time to time due to the vicissitudes of the missions, and not long

after, the M.E. Mission feeling the importance of this released Mr. Appenzeller from part of his other duties with instructions to give first place to this work which he did, serving on the Board for years until his death which he met in travelling to a meeting of the translators, thus really giving his life to it. Drs. Gale and Reynolds were early added to the Board of Translators, the S. Presbyterian Mission giving up Dr. Reynolds, to spend his entire time on the Bible work. Reverends Pieters, Trollope and Jones each were employed for a short time on the Board which however since the death of Mr. Appenzeller has mainly counted only three members, Drs. Gale, Reynolds and the writer.

At first individual translations of the New Testament were tentatively published by the committee, but as fast as possible these were superseded by the revised translation of the whole Board, and the entire revised New Testament was given to Korea in 1906, although the tentative individual version was in the church's hands in 1900. At the same time much individual work had been done in the Old Testament, different books having been apportioned to each member of the committee, which were revised as fast as the joint committee were able with their other duties to complete them. After quite a number of the books of the Old Testament had been thus prepared and revised, some of the more experienced Koreans were added as regular members of the Board tho, of course, they or others had been working with the translators from the first, and the work of the Old Testament, in the absence, part of the time of one, then the other, and for nearly a year of both the senior translators, was largely pushed forward by Dr. W. D. Reynolds and the whole Bible was completed and given to the Koreans in 1911.

I suppose that many will understand the kind of problems that confronted the translators. They were similar to those met in attempting to make such a translation into any tongue except that here, the country had been so completely sealed there were almost no language helps at the first. It is, of course, a first essential that a translator shall be well acquainted with the language he is to use as well as with the exact meaning of the original, for with a book like the Bible where the turn of a single phrase, nay the definition of a single word may affect the eternal destiny of thousands of souls, that the original shall be as perfectly conveyed as it possibly can be in the medium used.

In the translators' efforts to acquaint himself with the language to be used, he of course endeavored to secure the assistance of those best qualified for the purpose, the finest scholars to be secured and in so doing, unless he very carefully kept in the closest touch with the common people he would be in danger of acquiring a literary style that would be far beyond the comprehension of the great bulk of those for whom the work was destined. The committee had to endeavor to steer between the Scylla and Charybdis of high literary style, and vulgarity, and give something that would be so simple in style that the most ignorant could understand, and yet so pure and chaste that it would commend itself to the scholarly.

It is not pretended that this ideal has been entirely reached, but the writer believes that the only way by which this can be fully obtained will be thru the medium of scholarly Koreans who have been thoroughly trained in the original languages in which God's Word was written. Such men we hope to have in the future and to them we must look for our future translation.

Of course a literal translation in the exact meaning of the term would not convey the meaning of the original. A truly "literal" translation is not literal but idiomatic and should give in the idiom of the language used the exact equivalent of the idiom of the original. To accomplish this the translator must acquaint himself with the exact shade of meaning in the original and then endeavor to ascertain what would be the corresponding idiom in the language he means to use.

It is rightly said that an exact literal translation from one language to another is impossible, that some loss must occur, the nearest corresponding idiom of the one having a slightly different shade of meaning. Sometimes the language used has one or more idioms that are almost synonymous, with but slight differences in shading of the meaning, and a question arising as to which should be employed, a comparison of translations into other languages has been of no small help. Bagster's polyglot Bible with parallel translations, the authorized versions in eight languages, as well as various Chinese and Japanese translations were all consulted, in addition to the original and the English revised, and have materially assisted in the first product. The best commentaries were also of course in constant requisition, as the truth intended to be taught was the one thing that it was felt essential to put into Korean.

In the beginning, the greatest difficulty, after the translators had come to a consensus of opinion on the real meaning of the text, often taking hours of study, was to convey a perfectly clear idea of this to the minds of the native assistants, who must be depended upon to put it into the purest idiomatic Korean, for often the language had no words for these abstract and spiritual truths, and new expressions must be coined, or the end reached in a round about way, with illustrations and explanations. But even when they had quite grasped the idea, still another difficult task remained, namely to see that they did not express it in such stilted and classical sinico Korean that the common people could not understand. This is the inveterate tendency of all Oriental scholars, and it is often almost impossible to induce them to use language sufficiently clear and simple. Thus, especially at the first, the committee would sometimes spend an entire day over three or four verses of one of the gospels, with long wearisome discussions and arguments, first with each other, over the original meaning, and later with the Koreans over the rendering in the native tongue.

I have spoken of various helps used, but have not mentioned the first and greatest, prayer, each man deeply felt the great responsibility of the work undertaken, and his unfitness for it without the Holy Spirit's help, and together and in private they besought the wisdom needed, without

this they knew it would have been impossible to accomplish their task.

The demands of the evangelistic and other work have been so great that the translating has gone on more slowly than if our hands had been free to do nothing else. Illness, enforcing absence, the regular furloughs very necessary to people living under such tension, have all caused delay, yet a quarter of a century has but little overpassed since the first Protestant missionaries landed, and the whole Bible is in the hands of the people.

Without the great Helper and Teacher who raised up other workers when some were removed, who gave wisdom and grace, and overruled and directed all, this would have been impossible. To Him be glory and praise for His great Gift.

THE METHODIST CONFERENCE.

BY REV. B. W. BILLINGS.

The Korea Conference of the Methodist Episcopal Church held its fourth annual session in the Chong Dong Church in Seoul, June 21-28, 1911. This session proved to be the best since the organization of the Conference. As usual the opening day was given to an impressive and helpful communion service and immediately thereafter a memorial service was held in memory of N. L. Rockwell of Haiju who, in spite of his inability to speak much Korean, had so endeared himself to the people of his district that even the heathen recognized him as a man of God. This service at the very beginning gave a spiritual tone to the conference and it was noticeable throughout all the sessions. Especially helpful talks were given each morning on some subject of vital importance to the work. We are indebted to Messrs. Vesey, DeCamp, Cram and Underwood for the messages they brought in this way.

At 11 a.m. on June 22nd, Coronation Day, regular business was suspended and special prayer was offered to Almighty God for King George V and Queen Mary of England and for all people under their rule. The following day Mr. Sakeya, the head of the bureau of educational affairs, addressed the conference explaining the work which the Government is doing along educational lines in Korea. On Saturday, June 24th, Dr. Dudley P. Allen, of Cleveland, Ohio, and Dr. A. R. Avison, of Severance Hospital, Seoul, addressed the conference urging co-operation in the work of the Christian Medical College. The same day we were honored by a visit from Hon. Geo. H. Scidmore, the American Consul General. He said in part: "I wish to congratulate you upon the glorious results of your faith, zeal and tact—tact, such that I feel that you ought all to have a place in the diplomatic service. I wish to assure you of all the aid that my country or myself can give to you in your magnificent work, for you are helping on the good fame of your country."

Considering the growth of the work, the mission has been the most pitifully undermanned of any year in its history. We were therefore very glad to welcome the eleven new recruits who had arrived during the year—Dr. and Mrs. Miller, Dr. and Mrs. Anderson, Mrs. Van. Buskirk, Mrs. Henry Taylor, of the Parent Board, and Dr. Stuart and Misses Beiler, Schaff, Shaeffer, and Benedict of the W. F. M. Society.

The annual report of statistician shows a total following of 51,244 or a gain of 4,063 during the last year. These were divided as follows: Members 8,352, probationers 16,674, and adherents 26,218. It is interesting to note that the gain in full membership was 1,762, or more than the total full membership of this church in 1903 at the close of eighteen years of work. This report shows that although there are now only 134 day schools reported which is 30 less than last year, there are 5,842 scholars in these schools or a gain of 345 in number of scholars. This in the face of rapidly changing conditions indicates consolidation and growth rather than any loss as some had had reason to fear. The total contributions for self-support amounted to 53,597 *yen*, a gain of 15,693 *yen* over last year's report.

Probably the most significant and encouraging thing in the whole conference was the ordination of five experienced men as elders, making seven Korean elders in our church to date. One of these men was appointed district superintendent in the South Kongwon district which was the banner district for growth last year. The same day ten Korean brethren were ordained as deacons. Upon the devotion and consecration of these men depends the future of our Korean church.

THE KOREAN RELIGIOUS TRACT SOCIETY.

THE TRACT HOUSE, SEOUL.

A few of the Latest Books and New Editions, as well as other important publications, that can be supplied by return mail are as follows:—

	PRICE.
Gale's "New Korean Dictionary," Half-leather	₩5.00
"Discipline and Ritual" of the Methodist Episcopal Church. 감리교회규칙... ..	
Nett prices, full leather .75; half-leather .55; cloth boards	.45
"Church History," Trans. by W. L. Swallen. 교회수기20
"Harmony of the Gospels," Trans. by E. H. Miller. 수복음뒤조기술... ..	1.00
"Commentary on Shorter Catechism," by A. A. Pieters. 성경요리문답주석... ..	.08
Sheffield's "Universal History," Trans. by Mrs. Baird. 만국통감... ..	
... .. Cloth .60; paper	.50
"Introductory English," by D. A. Bunker. 영어입문 New edition	.08
"Christian Catechism," by Mrs. Nevius. 예수교문답 " "	.04
"Leading the Family in the Right Way." 인가규도... ..	.08
"Two Brief Tales." 고영규전... ..	.03
"Algebra," by 김준봉. 뒤수학 Cloth boards	.60
"List of Proper Names in Bible" in Eunmun Reduced price	.30
"School Primer," 신명국문첩경 Reduced prices No. I. .05; No. II. .10; Nos. I and II combined15
"Life of Christ in Verse," by J. S. Gale, D.D. 예수형적극림시... ..	.03
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"The General Council Hymnal." 찬송가	
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New Pocket Edition. No. 5 type, cloth boards... ..	.20
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